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Communications and Questions.

So many questions and communications of general interest are received by the editors of the Biblical World, that it has seemed best to publish such of them as seem especially important, together with such answers as may be suggested.

Will you tell me some of the best literature on the Pentateuchal question, especially on the conservative side?

Hoffmann, D., "Abhandlungen üb. d. Pentateuch-Gesetze." *Mag. f. d. Wiss. d. Judenthumus*, 1879-80.

Smith, W. R., *Old Testament in the Jewish Church*, London, 1881.

Watson, *The Law and the Prophets*. Hulsean Lectures, 1882; London, 1884.

Smith, R. P., *Mosaic Authorship and Credibility of the Pentateuch*. London Relig. Tract Soc. No date.

Green, W. H., *Moses and the Prophets*. New York, 1883.

Bissell, E. C., *The Pentateuch: its Origin and Structure*. New York, 1885.

Green, W. H., *Hebrew Feasts*. New York, 1885.

Chambers, T. W., "Moses and Recent Critics." Series of essays on Old Testament Criticism, by various American scholars. New York, 1889.

Mead, C. M., *Romans Dissected: a test of a critical method*. New York, 1891.

Bissell, E. C., *Genesis Printed in Colors*. Hartford, 1892.

French, *Lex Mosaica: a series of essays on Old Testament Criticism*, by several English authors. London, 1894.

Sayce, *Higher Criticism and the Monuments*, chaps. 1-5. London, 1894.

Green, W. H., *Higher Criticism of the Pentateuch*. New York, 1895.

—, *The Unity of the Book of Genesis*. New York, 1895.

Kleinert, *Das Deuteronomium u. d. Deuteronomiker*. Leipzig, 1872.

Zahn, *Das Deuteronomium*. Gütersloh, 1890.

Is it possible to fix exact dates for the most important events of the Old Testament History?

Not with our present knowledge. The biblical histories do not furnish a chronological record that is complete or accurate when tested by all the materials at command, or when compared with itself. A fair measure of approximation has been reached on many points, especially through the help afforded by the Assyrian chronological lists, through mention of eclipses whose dates have been astronomically reckoned, through calculations and

comparisons with later chronological materials, especially the canon of Ptolemy. But the lack of any fixed era from which events were reckoned in the ancient world, and the absence of any continuous historical record of any and all of the nations of antiquity make it impossible to construct any chronological system which can claim exactness when tested as a whole or in particular portions. And a recent writer on the subject, Alker, declares that to bring harmony out of the chronological materials coming from biblical and non-biblical sources, without calling in the help of *conjecture*, is generally recognized to be quite out of the question. As we must depend on the non-biblical chronological materials to help out the biblical chronology, it would seem to be self-evident that an exact biblical chronology cannot exist where conjecture is relied upon. Yet even now a high degree of probability is attained respecting the dating of events occurring during the Assyrian period of Israel's history, and there is hope that new discoveries in the valley of the Euphrates will serve to clear up dark places and afford complete certainty.

G. S. G.